

The Common Peoples Reasons for their Disaffection to the Government, examin'd. Viz.

First, The Pretender's Right.

Secondly, Their Affection for the late Duke of Ormond.

Thirdly, The Dishonour of changing Sides, and leaving old Friends.

A
S E R M O N

Preach'd in the
Cathedral Church of *Rocheſter*,
before the Honourable Mr. Ju-
ſtice *Tracey*, Judge of Aſſize,
on *March 27th*, 1716.

By *CHARLES LAMBE*, A.M.
Minister of St. *Katherine Cree-Church*, and
Lecturer of *All-Hallows-Barkin*.

Publish'd at the Request of the High Sheriff, and Grand Jury of the County of Kent; and of the Mayor, Aldermen, and Common Council of the City of Rocheſter.

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Civitas Roffen, ff.

*At a special Meeting of the
Mayor, Aldermen, and
Common Council of the
said City, held in the Guild-
hall of the same City the
28th Day of March, 1716.*

Resolv'd, that the Reverend Mr. *Charles
Lambe* be thanked for his Excellent Ser-
mon, preach'd at the Cathedral Church Yester-
day, the 27th Instant, before the Judge of Assize,
and that Mr. Mayor, Mr. Alderman *Olive*, and
Mr. Alderman *Walker* do acquaint him here-
with, and desire the said Mr. *Lambe* will be
pleas'd for the publick Good to print the said
Sermon.



T O

Richard Gee, Esq; High Sheriff.

T O

Sir Edward Bettenson, Bar.	Justinian Champney, Esq;
Sir John Bunce, Bar.	William Wright, Esq;
Sir Snelling Thomas, Knt.	Salmon Morris, Esq;
William Lethieullier, Esq;	Robert Holden, Esq;
William Honywood, Esq;	Matthias Hickerinal, Esq;
Richard Lewin, Esq;	Robert Grove, Esq;
William Clapham, Esq;	Edward Gulstone, Esq;
William Hoskins, Esq;	George Wheatley, Esq;
Thomas Best, Esq;	Richard Etkins, Esq;
Gabriel Walters, Esq;	Thomas Weston, Gent.
Benjamin Crayker, Esq;	

Gentlemen of the GRAND JURY.

*To the Mayor, Aldermen, and Common
Council of the City of Rochester.*

GENTLEMEN,

THIS Sermon which I preach'd
for the *publick Good*, I have the
Honour to print, at your Request, for
the *same End*. It is a great Pleasure to
A me,

The Dedication.

me, that my Thoughts upon this Subject were so agreeable to You, and the great Assembly in which I deliver'd them: It is an happy Discovery, that the evil Spirit of Faction begins to be exorcis'd, and that the People are not *possess* to such a Degree, as the Partizans of the *Rebellion* would have us believe.

Kent, indeed, has been particularly signal in the Expressions of an hearty Attachment to his Majesty King *GEORGE*, and the present Administration; and the Honour you do me in *this*, is a fresh Instance of it. It is very Remarkable, that during the whole Course of our late Troubles, you are not charg'd with any share in them, or the least Approaches to them, which I attribute not only to a just Sense of your Spiritual and Temporal Interest, but in a great Measure to the good Example and wise Conduct, to the indefatigable Vigilance and Care of those truly Loyal, and Honourable Persons,

in

The Dedication.

in whom the Government of our County is chiefly repos'd: Happy are they, who have a Place in so quiet, and well govern'd a Corner of our Land, while others are constrained to dwell with Mesech, and to have their Habitations among the Tents of Kedar.

The uncommon Respect I receiv'd, upon this Ocasion, from the Guild-hall of the City of Rochester, and many of her Worthy Citizens, from the Inhabitants of the Town of Chatham, and particularly from the Officers of his Majesty's Yard in that Place, was greatly above my Merit, and the most sanguine of my Expectations. There will be this Advantage flowing to Us from it, it will irresistibly move me to persevere in my Loyalty, and good Sentiments of our present Governors, and confirm the King in that Confidence he already has in the City of Rochester, and in those Gentlemen, to whose Hands the Care and Building of a great Part of his Navy, the best Bulwark of our Nation, is frequently committed.

After

The Dedication.

After this publick Acknowledgment
of my Obligations to you, for the Ho-
nour you have done me, I am only to
set my Hand to it, as a Token of my
Sincerity, which I beg leave to do, with
these Epithets before it, of

Gentlemen,

Your thankful,

most obedient, and

faithful Servant,

CHARLES LAMBE.

COLLOSS. III. former part of the 15th Verse.

And let the Peace of God rule in your Hearts.

IF at any Time the Ministers of God had a more *peculiar* Call than ordinary, to *cry aloud, and to spare not; to run to and fro through the Streets*, to preach the Doctrine of Unity and Concord, and *guide your Feet in the Ways of Peace*, it is surely this Time.

God in his great Goodness to us, has hurry'd away headlong the *publick* Enemy of our *Peace*, thrown him into a State of Peregrination, Wandering and Despair; and here at *home* has bound his Friends in Fetters, and *his Confederate Nobles in Links of Iron*, or the *Chains of a deserved Death*: He has given our *Rightful, and Lawful* Sovereign Victory, and *made his Foes his footstool*, and yet how are our Breaches widened, and our Divisions still encreas'd *among our selves*?

The Notions of *Religion* and Interest, that should calm our Spirits, and compose our Passions,

sions, seem to be sunk and lost in a general *Distraction*; it does therefore highly become us, who are the Ministers of Peace, to tell the People of this their Transgression, and their Danger, to cry *Peace*, when there is so apparently *no Peace*, to exhort them to *like-mindedness one towards another*, and to pray that God would be pleas'd to *move upon the Face of our troubled Waters*; bid our *Storms* be still; and bring us to that Serenity and Calmness, which alone can restore *true Religion* to our Church, and screen us from the unhappy Consequences of a *divided State*.

I have promis'd my self, being call'd to the Honour of preaching in this great Assembly, that I shall act agreeably to the *generality* of your Sentiments, if I endeavour to acquit my self as one of those Ministers of Peace at this Time, by shewing from the Words I have read to you,

First, What the Peace of God is.

Secondly, What it is to do; it is to rule in our Hearts.

Thirdly, By examining some of the most popular and prevailing Reasons, that are given to the People at this juncture, why it should not rule. And,

Fourthly, By exhorting you in the Close, to restore it to that Rule, and Empire, which it ought to have in your Hearts.

First,

First, What the *Peace of God* is.

St. Paul has more than once, *Rom. 1. 7. Gal. 1. 3.* call'd that Satisfaction of Mind, which arises from a well led Life, from an humble Assurance of being reconcil'd to God, and from a well grounded Hope of Eternal Life, the *Peace of God*. But that is not enjoyn'd as a *Duty*, but mention'd as an Encouragement to, and the Reward of an Holy and Virtuous Conversation.

The *Peace of God* in the Text, is that *Peace* which we are to *seek*, and to *ensue*, as we are Members of a *Community*, link'd together under one establish'd Civil Government, it implies, that we should, as *much as possible*, live quietly with all Men; that we think candidly of all, and *speake Evil* of none, till there is a *certainty*, and some *necessity* to make proper Representations; it will teach us to Dispute without Virulence or Passion, and to gain the Victory in those Debates without triumph or reflection; in *Religious Differences*, it calls upon us to make all imaginable Allowances for Education, for Consciences *truly scrupulous* and tender, to *lead* them by the Spirit of Gentleness and Love, not to *drive* them by Hardships, or hurry them by Persecution into the Pale of our *Establish'd Church*; to *buy* them, if possible, at the Expence of such Things as Religion allows us to yield up, though our Fondness for them is great, and we cannot without some Force

upon our selves, make the Concession.

In Political Differences, this Peace is the King's Guard, it commands us not to *touch the Lord's Anointed*, not only by Acts of Treason and Rebellion, but *touch* him not in thy *Words*, nor even in thy Thoughts, while he rules with Justice, Equity and Judgment, and shews forth the Graces and Perfections of that God, whose *Vicegerent* he is, and by whose Example he is to govern, and exercise Dominion over us.

The same Peace directs us in our Behaviour to all that are *put in Authority under the King*; it stops the Mouth that would *speak Evil of Dignities*, blunts the Edge of that *sharp Razor the Tongue*, and furnishes out the Man with that Candor and Goodness, that Humanity and Meekness, which should always be in Company with us. When we presume to judge of the great Transactions of Government, it makes us jealous of our *own*, when we are inclin'd to censure the *Abilities*, or question the *Integrity* of those that govern; the proudest Conceits of any superior Capacity in our selves, by this Peace are made humble, and there will flow from it a Conviction, that the lowness of our Station hinders our Prospect into *High Places*, and makes us utterly unable to gratifie the Curiosity, or Malice of seeing and judging the *arduous Affairs*, and the *hidden Reasons* of State; and the Fruit of all will be, a chearful and ready Submission to Government; we shall think and hope that
all

all is well, till the Male Administration becomes open and flagrant, till Liberty is set to open Sale, till Property falls a Sacrifice to Ambition or Revenge, and Religion becomes a Tool only to cover the Design, and carry it on with greater Secrecy and Success.

In a Word, this Peace makes us good Subjects to a good King, it endears all his subordinate *Ministers* to us, and gives us that happy turn of Temper and Mind, which only can produce a common Tranquillity, and give to every Man the *Fruit* of his *Vine* and his *Fig-tree*, with Contentment, Ease, and Security. And because this *Peace* has such great and noble Effects, *St. Paul* derives its Extraction from nothing *less* great and noble, than *God himself*; he calls it the *Peace* of *God*; and with a great deal of Justice, because *this Peace* the *World* cannot give unto us; every Thing the *World* holds forth to us is the Subject of Envy, Debate and Strife, throws us into Wars and Fightings, and can never be the Parent of so beautiful an Off-spring. It is *God* alone that giveth Peace, that *maketh Men of one Mind*, that breaketh the Spear of Contention, and snappeth in Pieces the Sword of Violence: This he does by the blessed Inspiration of his Holy Spirit, by whose Operation alone it is, that the *Storm* is turn'd into a *Calm*; it is *this* that quenches the Fire of Jealousy, all the irregular Burnings of the Heart, and enkindles in us the mild and gentle Heats of Love and mutual Affection. *The Fruits of the Spirit,*
says

says *St. Paul*, are Love, Joy, and Peace. So necessarily related to the Holy Spirit is this Peace, that without his previous Influence, it could not be planted in our Hearts, nor the Fruits of it at all appear in our Lives and Conversations.

Having thus shew'd you, what the *Peace of God* is, I am call'd upon, by the Method I propos'd to follow, to shew

Secondly, What this Peace of God is to do, it must *Rule in your Hearts*.

It is not to have some slight and transient Influence upon us, but it is to *Rule* and Govern, to sit *within* as a Judge of all our Actions, and to turn the whole Course of them to the *Ways of Peace*; *St. Paul* that he might more clearly, and plainly communicate his Meaning, uses a Word very significant and expressive, ἡ εἰρήνη τοῦ Θεοῦ βασιλεύει ἐν ταῖς καρδίαις ὑμῶν, *Let the Peace of God Rule in your Hearts*, the Word is taken from the βασιλεύει among the Ancients, who sat as Judges and Umpires in the publick Games, did arbitrate all Differences, oblig'd irregular Combatants to Order, and gave the Reward of Victory to him who overcame.

And Happy were it for this Nation, if we could be prevail'd upon to leave all our Disputes to the Arbitration of this *Peace*, if we had any Regard at all to the Suggestions of it; if we had any Notions of the great Advantages

ges of being conducted by it; less numerous, and less dangerous would be our Disputes, every Bone of Contention would disappear, and all our Contests be adjusted with Amity, and Friendship.

But for want of *this*, Peace has made it self strange to our Land; how are we shatter'd into Parties? Rent into various Sects and Factions? Fallen into such unchristian Animosities, as would cover the most barbarous Nation with Confusion, and discover the dye of Shame, even in the blackest *Indian*.

It *was* this that encourag'd, and brought upon us the late Rebellion from abroad; it is *this*, that still animates the *poor Remains* of it here at home, that feeds the *desperate* Wretches with *new* Hopes, and gives them Spirit to threaten a *second* Attempt.

And therefore it will be proper to consider,

Thirdly, What it is that *thus bewitches* so great a Part of us, to examine some of the most popular, and prevailing Reasons, that are given at *this* Juncture, why the inferior People should continue their Disaffection to the Government? Why *this Peace* of God should not rule in their Hearts.

The first of them is that, which laid the Foundation of our late Troubles, and carry'd them on to an *open Rebellion*; viz. the *Right* by *Birth* of that Person, who *pretends* a Claim to Dominion over us; the *Truth* of his *Right* is

as much unknown to our *Laws*, the only Fountain of *Right*, as the Truth of his *Birth* is to our *Lawgivers*; this pretence of his *Hereditary Right*, has been so often examin'd, and so thoroughly confuted, and I my self having lately born a part in it, I will rather expose it, from *their Practice against* it formerly, who are *now* so hugely strenuous, in their Pleadings for it.

I am at a loss to account for the Absence of those *searchings of Heart*, for those Stings, and Reproaches of *Conscience* in the *late Reign*, which *now* so grievously return upon them, and so sorely afflict them in *this*.

Undoubtedly he had as good a *Right then*, as he can have *now*, and *Conscience* was as much concern'd to give him his *due* in *those Days*, as it can be in *these*; yet how *hard then* were those *Consciences*, which are so tender *now*? How deaf were those Men to all the *Calls* of them? How insensible of the most stinging *Reproaches*? Most of the Rebel Chieftains *Abjur'd* him solemnly, openly, frequently, they set a *Price* upon his Head *then*, and think themselves oblig'd *now*, to set a *Crown* upon it; they us'd him as a common *Traytor*, or *Banditti*: Call'd for him, if he Landed amongst us, *Dead or Alive*, urg'd it with the *Promise* of a greater *Reward*, than was ever yet issued upon *Occasions* of that Nature.

If this was only to take off the *Suspicion* of too much *Affection* to him, and to cover
the

the secret Design of opening a way for him to the Throne; the Reproach that sticks to so vile a Prevarication, will sufficiently alienate every virtuous Man from them; and if it was *not*, the Plea of *Conscience* is a Jest, and their present Conduct is the effect of *Revenge*, and not of *Virtue*; the effect of their Love of *Power*, and not of *Justice*; the effect of *Despair*; without regard to us, to our Liberties, or our Religion.

And therefore, when any of them would tempt you to unfair Notions of the present establish'd Government, and to continue your Aversion, or Disaffection to the Administration of it; you may assure your selves, that *their Consciences* have no share in it, and that *your Consciences* will one Day *condemn* you, if you acquiesce, and are led by them.

Whenever you are tempted to this Iniquity, there is a *plain* Question, that will greatly preserve your Integrity; and that is, *Whether they would have thought of the Pretender's Right, if his present Majesty had continued the Administration of Government in the Hands, in which he found it, upon his happy Accession to the Throne?* I am sure, their Answer will be of that sort, that I need not teach you, how to behave upon the hearing of it.

It is indeed amazing, that there should be any Dispute further upon this Question of his *Right*, when God himself seems to have determin'd it in so plain a manner.

From the *Happy Revolution* God has blest'd us; great and visible have been the Tokens of his good Will to us; Victory has in a remarkable Manner attended our Arms, and *such* Glory, as no Nation for many Ages ever achiev'd, has been the Reward of it. How did our Kingdom become terrible, and of great Power? Infomuch, that when weigh'd in the *Ballance* of *Europe*, it appear'd *heavier* than all the Nations about it.

And thus it held, till a late, unhappy Juncture; till *something*, our Language has no Word that can express it, seiz'd, and *possess'd* *the Ministry*, prevail'd with them to give up in an *Hour*, all the Advantages, all the Glory, all the Power, which at the Expence of so many *Tears*, so many *Millions*, so many Lives we had acquir'd.

And even at *this* Time, notwithstanding our Insensibility, and shameful Ingratitude, in disappointing all the Designs of his Love to us, God appear'd yet again *on our side*, and without regard to the *Hereditary Right* of any *Pretender*, gave us our present Sovereign for a *King*, put a stop to the hastning Destruction of our Church and State, retriev'd our Interest and Glory *Abroad*, and restor'd us as before, at Home.

And when this unnatural Rebellion broke forth, and came to Hostility, and Action; how suddenly did it fall, *and come to a fearful End?*

preach'd at Rochester.

11

I must own indeed, that *Success* is not always a Sign of God's Approbation of the *Cause*; but there is sometimes so visibly the Finger of God in it, that a Man's Religion would be question'd, if he doubted of it; and if we consider the *Secret* Contrivance of this Rebellion, the *Extent* of it, the great *Power* by which it was to be supported; and that the Nation was *then, well nigh naked, and defenceless*; It would be in some respect, *Atheistical*, not to declare that it was the Lord's doing.

It is no Presumption, I hope, to believe, that God might do this in Defence of his own *Prerogative*, to assert his *Power* of disposing Kingdoms at his Will, without being cramp'd in it by the Terms of *unalienable, indefeasible, Hereditary Right*; for if what is meant by those Words is fix'd, and unalterable in Nature, Reason, and Revelation, as the Patrons of them assert, and admits of no Relaxation upon any Account whatever, I do not see, but that the *Justice* of God is concern'd in them, as well as the Justice of *Man*; and how we shall account for the frequent Changes of Families, and Kings in the *Jewish* Nation, the fond Admirers of those Epithets would do well to inform us.

But suppose his Relation to us to be *real*, and his *right* by *Birth* well founded, since God has so long, and so plainly appear'd against him, why may not we imagine, that in his Displeasure he has cut off that *Elder*

Branch of our Royal Family, for the *Superstition* and *Idolatry* of *James the Second*, as he did, for the *same Reason*, the *House of Ahab*, and other *Royal Families* in *Jewry*, where he was well known; and in *Israel*, where his Name was great?

And therefore upon the whole, to interrupt the Peace of the Nation, to live at Enmity with the Governors of it, or engage openly in any War against it, upon the score of a *Right* inherent in another Person, is directly to *Fight against God*, to set your Faces against the most *High*; and whoever they are, that tempt you to it, they must be Men of most abandon'd Principles, most *desperate Fortunes*, and want only the miserable Consolation, of being *destroy'd with Company*.

You see, Brethren, how *plainly* I have spoken to you upon this Subject: I was determin'd to do it in *this Manner*, because I believe, that the want of *Plainness* from the Pulpit, upon Heads of this Nature, and of *this* particularly, has given continuance to your Delusions, and made them operate with greater Force, and worse Effects. This is made the first, and main Pretence of all the Troubles the Nation has been involv'd in, and has answer'd the End of it with more Success than any Thing else, that has been offer'd to perswade you to revolt from your Allegiance to our present Sovereign, and to gall his Sacred Person through the sides of his Ministers.

There

There is another, which I look upon to be *Second* in Malignity and Mischief, and to be equally as unreasonable as the other; and that is,

Their Affection to an unfortunate Person of very high Quality, whose Case is at present dress'd up in the most popular Manner, with all the Arts of conciliating Love, and moving Compassion.

The Men of the greatest Popularity in the Ages *before* us, as well as in *this*, have not always been indebted to their *virtuous Actions* for it; the most *heroick Virtue* has fail'd of it, when the most abject Cowardice has fought it with Success; the Breath of popular Applause, like the Breath of the Winds, will not be confin'd to Rules, or be accounted for with any certainty, *it bloweth where it listeth, and you cannot tell whence it cometh, nor whither it will go*: The Rebel *Absalom* has got it, when *Holy David* has been denied it; a *Traytor* has rode upon the Shoulders of the People, when a *true Patriot* has been trodden under their Feet.

There are indeed *different* Ways of gaining the Affections and Esteem of *particular* People, according to the *different* Humours they carry about with them; but give me leave to affirm, that there is but *one* Way to gain *popular Esteem* with Honour, and Satisfaction to a *Man's Self*, and that is, by *loving his Country*; and if the People would be guided at all, as this *Love of his Country* appears more or less, they should sink, or heighten their Affection

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fection to every Candidate for Popularity.

This *Love of our Country* is not only to be express'd to it, when it *Loves*, and *Honours* us, but even, when it *Hates* us, and *despitefully uses* us; when the Treatment we meet from it, has all the aggravating Circumstances of Reproach, Ingratitude, and Injustice; *when it Curses, we must Bless; when it Hates, we must Love*; and no Man upon Earth has observ'd this Rule more Heroically, nor more Christianly, than that Illustrious Heroe, whom some daily endeavour to rob of his Glory; nor no one has done it *less* than *that* Person, who would sit so high in their Affections, and domineer in their Hearts; and that this may appear true, let us consider the Conduct of them both, and from thence you will easily determine, which of them in *Justice* should have our Esteem and Love.

The former, after a Life almost spent in the Toils and Hazards of War; after a continued Series of Victory and Success; after he had rais'd the Glory of our Arms, that they became the Envy, or the Terror of *Europe*; after he had broken all the Schemes of *Universal Monarchy*; and had brought the aspiring Projector of them to so low a State, that he was not able to defend any longer even his own *particular Monarchy*, on a sudden he found his Laurels blasted at home by the pestilential Breath of Jealousie and Envy, he found his Enemies prevailing, his Royal Mistress alienated, and all his Honours, all the Rewards of his

his great Atchievements violently wrested from him, and transferr'd with the most stinging Circumstances of Contempt upon his Rival, the Favourite of the *Multitude*; and all this without any Crime, but his refusing to give up at once, basely and ignominiously, to the conquer'd Enemy, what he had been for many Years obtaining so gloriously and so honourably. And yet how did he behave himself under all this? He did not *Rebel*, he would not involve his Nation in Misery and Blood, but *vicit Amor patriæ*, the Love of his Country overcame the Sense of his Wrongs; *dedit inimicitias Reipublicæ*, he sacrificed his just Resentments to the good of his Country: He chose to retire, he would not *live* indeed in such an ungrateful Country, but he would not *revenge* himself upon it by a *Civil War*, because it was his *Native Country*; for her sake he sat down under his hard Usage, and waited the good Time, when Gratitude should return to our abandon'd Senses, when Justice and Honour should be again restor'd to our Land.

And God did not suffer him long to wait; the good Time, INDEED, did come; Honours flow'd in upon their old Master; his Glories had a peculiar *Brightness* after their Eclipse, and what he had been plunder'd of before, was return'd to him *manifold*, in Consequence of which, his Rival became *naked*, stript of all those gaudy Plumes which the Power of his Friends had loaded him with; in probability,
this

this was *all* he would have suffer'd, and it may be *more* than he would have suffer'd, if his Conduct had been of that Sort, which Men of Wisdom esteem most becoming those Circumstances of Life. But his Resentments hurry'd him away; he took Refuge in a Nation fond of receiving any Enemy of this; he threw himself into the Arms of the ~~Pretender~~ to our Crown; he nest-ed with Jesuits, courted the *Father*, and every wealthy *Son of Rome*; beg'd, and obtain'd Assistance, concerted Alliances, amassed Treasures, raised an armed Force, sent it to invade our Nation, attempted to set himself at the Head of it, brought Devastation, Misery, and Blood upon our Land, gave up inevitably, as far as in him lay, our Church and State to the Tyranny and Idolatry of *France* and *Rome*; and all this, because his Honours return'd to the Person from whom they were torn, and because he apprehended himself in Danger from the just Resentments of the Law. If all was *real*, if his Complaints had been *well* grounded; nay, if he had been *sure* that *Death* would immediately follow all his other Hardships, had there been any Remains of his extolled *Love of our Country*, our Liberty, our Religion, he would have yielded even to *that*, and every Thing else; but Revenge, Ambition, or Despair got the Ascendant; the Miseries impending over us from his Conduct did not move him, did not check him, could not prevail with him.

Behold,

Behold, I have thus display'd to you, a Lover of his Country, and one who does *not* love it; deal fairly, and without Prejudice, which of the twain should you, and *King* delight to Honour? Where does Justice call you to seat your Affections? Where do the common Principles of Gratitude oblige you to love?

Sorry I am, that the Behaviour of so many, of *necessity* extort from me, as a true Lover of our Constitution, these harsh Expressions, but when the Poison is strong, the Remedy must be of equal Force. It is indeed afflicting, to compare the former and the latter Conduct of this *once* great and honourable Man; it shews how uncertain a Thing a Man is, even in his most *virtuous* State; how destructive a Guide he follows, when Resentment leads him, and Passion drives him on.

You may love his Person, but not assist his Schemes; you may lament his Misfortunes, but not *rebel* to retrieve them; you may pray, and intercede with God and the King for Mercy and Forgiveness, but you must not presume to *storm* either of those *Thrones* of Grace and Favour; *God* will not, and the *King* cannot, in Justice to the Nation, and Honour to himself, hear the Petitions that come from Mouths that blow the Trumpet of Rebellion against him. *A Crown is not worth wearing, if it must be held on at the Expence of Justice and Honour,*

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or

or be blown off by the Breath of a tumultuous Populace.

From a Subject that I believe you have heard with some Melancholy, I pass to another, which in Truth will rather *divert* than *afflict*, and this is,

Thirdly, That the People should continue their Disaffection to the Government, and disturb the Peace of it, *because it would be dishonourable to change Sides, and leave old Friends.*

It is reported of a Drunkard of great Eminence, under the Calamities of Body which usually attend Men of that Character, that when his Physician, among other Things, prescrib'd an Absence from his *old Club*, he was mightily alarm'd, and could not yield to it, out of an apprehension that his Reputation would suffer among them, upon *leaving* a Company he had been so long a Member of; but being ask'd if he could *die* with them, he gave his Answer in the *Negative*; and being convinc'd, that the way in which they were leading him, was a certain way to *Death*, he took a sudden leave of them, recover'd his Health, and Sobriety, liv'd in an envied Indolence, and Tranquility of Mind, and would often thank God that he had committed this *beinous Sin*, it seems, of *leaving his old Friends.*

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The Application that may be made from this, to the Case before us, is so very obvious, that the meanest Capacity may carry it away with him.

Friendship to a *Party* is founded upon the Agreement of Men's Sentiments in the Measures of promoting the *publick Good*, Ecclesiastical and Civil; and because this arises only from a Uniformity of Action for the same *End*, whenever *that* discontinues, the Friendship falls in Course, and cannot with Justice and Honour be held up.

Friendship to the particular *Leaders of a Party*, ought certainly to be a sort of *Platonick Love*, to take its Birth from the *Goodness* of their *Souls*; from that sort of *Virtue* and *Honour*, which should always adorn *Patriots* of their *Country*: The Vices of *private Life* are not within the Regards of this Friendship, it being directed to them *only* as *publick Persons*; but when those Vices, as it often happens, carry them on to Actions destructive of the *common Good*, though advantageous enough to their *particular* selves, when Ambition or Revenge *teazes* to be satiated, or when a *dilapidated Estate* calls to be *rebuilt*, and Methods are pursued in order to it, that will either disturb, endanger, or destroy an *establish'd Constitution*, and all the Benefits flowing to the Community from it, it is not only just, right, and *honourable* to withdraw our *Friendship* from them, but al-

so to *oppose* them to the utmost, and yield them up to the *Justice* of the Nation, when ever it calls for Vengeance on them. .

There is a general *superior* Friendship which bears down every *inferior* Species of it, and that is *Love* of our *Country*, of our *King*, and of our *God*; and when a Competition arises between these, and the Leaders of a Party, he is a very poor Casuist, who wants to be taught how to determine the Dispute.

And therefore to come nearer to our selves, and to that *Plainness* which I have ever us'd from the beginning of our Troubles, let us consider;

This Nation has been unhappily divided, both Parties furious against each other, and zealously bent to place their particular Leaders in the Seats of Power, and from this *Zeal* we derived the Character of *old Friends* to the Superior of a Party.

Unlimited Monarchy, and *Monarchy limited* by our Laws and Statutes, were the Characteristics of the contending Interests, and according to the prevalency of them, the *Church* and *Toleration* were suppos'd to receive *Grace*, or *Disrespect*; from hence arose many popular Clamours, and the Minds of the Vulgar were artfully furnish'd out with Notions of the *Danger of the Church* on the one Hand, and of the *Toleration* on the other.

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Every Man of Penetration knew what the *main* Design was; Man's natural Appetite to Honours and Profits seem'd to have too visible a share in all the Disputes; and therefore because a *Protestant* sat upon the Throne, the *Constitution* untouch'd, and the Laws in full Force, Men were tolerably easie. Which way soever the Scale turn'd, the Nation was never *miserable*, though always more Happy, and more victorious in one Period of Government than another; and thus it held till towards the close of the last Reign, when the *Chiefs* of this Rebellion, who were then some of the *Men in Power*, knowing, that they were look'd upon to have given us up by a Peace to the Will of the Enemy, and perceiving that *the Days of Mourning for the Queen were at hand*, and that the Justice of the Nation would certainly be let loose upon them, and being conscious to themselves that they could have no Favour from the *Illustrious House of Hanover*, which they ever carefully treated in the most unhandsome, and indecent Manner, began to entertain Thoughts of defending themselves by an offer of the Crown to a bigotted *Papist*, who *pretended* a Right to it; but before these Thoughts could come to Action, God open'd a way for the Accession of our *Present Sovereign* to the Throne; he shew'd his Displeasure *immediately* to the ru-
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dest of his Adversaries, and in a little Time to them all.

Fear of Punishments, visibly preparing for them, and Hatred to that *Royal House*, put them afresh upon their old Thoughts of the *Pretender*, even after they had *abjur'd* him, and sworn Allegiance to his Majesty *King GEORGE*, so powerfully did *Nature prevail against Principle*; Tumults and Riots were industriously rais'd at Home, the People poison'd, Associations subscrib'd, Alliances form'd, and at last an unnatural Rebellion was rais'd, the *Pretender* in Person proclaim'd by them, and their *Old Friends* were call'd upon to bear a part in the damnable Design, without any regard to the most solemn Oaths and religious Obligations; and whoever disobey'd the Call, became branded with the inodiating Character of a Renegade, and a Deserter of his *Old Friends*.

This is a plain and true Epitome of our *former*, and these *latter* Disputes, judge you how vastly different they are, in their Nature, and their Importance, and what little Relation they have to each other; and in consequence, how fairly your Honour and Conscience is acquitted in acting a *new Part*, and how necessary it is to forget your *old Love*, and transfer your Affections to *those*, who have apparently, under God, sav'd you, deliver'd you, preserv'd you, and will *establish* you in Peace,
and

and Happiness, for ever; if your own Behaviour does not frustrate the great, and good Design they have in Hand,

En: Nova progenies Cælo demittitur alto.

Behold a new Race of Kings and Princes is given us by God, and a new Dispute is most wickedly, and amazingly rais'd upon the Arrival of it; viz. Whether you will receive the Gift of God, or the Gift of wicked and desperate Men? Whether you will be govern'd by a Papist, without any certain Right, who has already mortgag'd our Land to Popish Princes, and Prelates, and must be an humble Dependant upon, as well as the humblest Devotee of the Church of Rome? Or, whether you will obey a Protestant with all the Right, that our Laws and Constitution can derive to him, of great Hereditary Honour, Estate, and Power, and highly inamour'd of all that is dear and valuable to us, our Laws, our Liberties, our Religion.

This in plain Words is the Dispute, and nothing else; And how astonishing is it, that English Protestants should make any Dispute at all about it? Or that the cant of Old Friendships, should bias their Judgments from an impartial Determination of the Question? And lead them blindfold into Ruin, and Destruction.

Thus

Thus I have endeavour'd plainly and clearly, with a Boldness becoming an *English Protestant* at *this* Time, to examine Three of the *most popular Reasons, that are urged to inferior People, for the continuance of their Disaffection to the present Government, and to dethrone that Peace of God, which should rule in their Hearts.*

There are Three others, Two of them *hugely* remarkable; I wish I had Time to examine *them* also, I may possibly have an Opportunity of doing it hereafter; these are,

Apprehensions from the Power of the *Dis-senters.*

The Execution of some of the Rebels.
And,

Lastly, The late uncommon Appearances in the Air.

These are Things that would shock the *meanest* Sense, the lowest Capacities, the weakest Judgments, if *Prejudice, and Party Zeal,* were put at a Distance from them.

And therefore, let me exhort you, beseech you, *adjure* you, not to be led by them, be not prevail'd with to disturb the common Quiet; but let the *Peace of God*, as I have describ'd it, perform all its Offices within you; Let it *rule in your Hearts,* and
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the King will have his Share of Dominion there also, and both united will send forth such happy Influences, over our Land, as will take off the *deserv'd* Reproach, and Contempt our Behaviour has expos'd us to *A-broad*, and make us again the Envy and Desire of the known World.

Having said so much for your Sakes in *General*; give me leave to say something for my own in Particular, *viz.*

That you would be pleas'd to judge *favourably* of your Preacher; that you would not condemn me *without thinking*, who, in all reasonable Modesty, you must believe have *thought much*, before I would presume to deliver my Sense of these Things to an Assembly, where I see so many Men of Penetration, Learning, and Judgment; above all, let not *this* be a full Answer to what I have said, *viz. That I speak it with a Prospect of Preferment.*

I do it only with a *Prospect of Heaven*, which I am desirous to obtain by a quiet Profession of the *Protestant Religion*, which we can never enjoy *quietly*, under a *Popish Prince*, or Men *popishly inclin'd*.

I am not moved to it, by a desire of *encreasing*, but of *keeping* my Estate, *peaceably*, and with a good Conscience; neither yours, nor mine, nor any Man's else will be worth

increasing, or worth keeping, if the Pretender, or his Abettors, should rule over us; then Life it self would be of no Price, even the Blood of our Hearts would be of less value, than Water spilt upon the Ground.

FINIS.



